

ing them the beauty of holiness, and leading them by precept and example to make permanent choice of Christ for themselves. We can do no more, even though we love our children with an all absorbing love.

Yet another argument made in its favor by its advocates, is that it keeps the children in the church. It may indeed keep their names there, but in reality they are not within its sacred pales, until they personally confess the Savior and render a spiritual obedience to him. It does not keep them in the church; it only lulls their sinful hearts into a feeling of security, because it makes them believe they are safe. The true church is composed of true believers on, and true worshipers of God and his Christ. Its place is in the inner sanctuary. The nominal Christian is on the outside.

Therefore infants are not subjects for Christian baptism, because, 1. They are not capable of having the necessary faith. 2. They cannot repent, because it is not possible that they should feel themselves sinners. 3. Baptism is for the remission of sins; and they have no sins to be remitted. 4. They can feel no need of a Savior. 5. The custom is without scriptural sanction or precedent.

How glorious and how beautiful are the teachings of the Bible. A full and a complete salvation to every man for obedience to its commands,—a happy present and a wonderful future.

THE LOOKING GLASS LOOK.

J. D. MCFADEN.

Recently some ladies were getting ready to go down town, and as a matter of course they had to consult the looking glass. This essential prelude to every woman's visit suggested the above title. The looking glass look is a pleasant look, smiles are in order not frowns. Who ever knew a woman to make faces at herself in the glass when arranging to pay a visit. A pleasant face is usually seen in the glass, every hair in place, and the wraps just so.

The looking glass look is a faithful look. If the hat or bonnet is not just right the position is altered; if the clothing is not satisfactory it is re-arranged. One object of the look is to have the personal appearance just right. Hence it is a faithful effort to locate and overcome flaws and disorder.

The looking glass look should be a continued look. I do not mean that those who use the glass should continually stand before it, but that the pleasant and faithful look should be carried into all parts of the home and society. The woman who

looks sweet at herself in the glass, and frowns at the other members of the family in the kitchen, who is faithful in adjusting the externals of her wardrobe before the glass, and gossips about her neighbors in the parlor, is not continuous in her efforts to be nice.

There are too many people who have smiles and kind words for strangers, and frowns and criticisms for their own family, when Paul said: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." He may have included other things besides bread and meat. "Kind words can never die." Then let your lips give birth to children immortal, and be not like the man who, "beholding his natural face in a glass," after beholding himself "goeth his way, and straightway forgetteth what manner of man he was."

Remember the words of James: "Who-so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

INTEMPERANCE.

SARAH MINEAR.

Intemperance is one of the greatest evils of the world. It destroys a man's soul and body; it brings sorrow and wounds without a cause, quarrels, and fights. It even leads to sin. Intemperance does not only mean the use of strong drink, but chewing, smoking, lying, stealing, and swearing, and many other wicked things. It is found on the street, and sometimes even in the school-room. The boy of the school may do a thing and then deny it when out of the school-room. He may chew and smoke and be found in bad company, or reading bad books, and as he becomes older he will be found at the saloon drinking and gambling. Here he spends his time, which ought to be spent in a better way. He finally becomes such a drunkard that he cannot stay away from the saloon. In his home his wife and children suffer for the want of something to eat and wear. When they hear him coming, the children run and hide. His poor wife trembles with fear and dreads to hear the latch of the door raised. He enters and begins his ungodly conversation. This brings great sorrow to his wife and children. As soon as he gets some money he goes to the saloon and drinks or gambles until it is all gone. In just this way do some boys of the present act. When they get some money they bet a cigar about some foolish thing.

The boy who cannot keep from chewing

and smoking simply because he thinks it is a manly practice, is not worthy of his salt. If he can't keep from those two bad habits when young, it is likely that when he becomes older his habits will become worse; and even if they do not, he is a stumbling block to others. He goes to church to be seen. He thinks he is very important. He walks across the floor and steps very loud so as to be noticed. He sits down and whispers and coughs, and chews his tobacco, and like all tobacco chewers spits on the floor. Instead of remaining until the services are over, he gets up and goes out stepping very loudly as he goes. Other people look upon him as one of the roughs and toughs, although he feels very important, he supposes others think he is very intelligent. You may tell him wherever you see him, even if you see him in the schoolroom. Instead of studying his lesson, he sits idle, looks around to see if he cannot find something funny to laugh at. He does not obey his teacher, and does every thing he can to cause him trouble. Instead of moving about quiet, he makes all the noise he can to disturb both teacher and scholars. If he is requested not to whisper, he still whispers, then when the roll is called he answers perfect. He will do some evil to the other scholars then deny it. Next he will complain and say, I don't get any praise and you do. We need not wonder, for he does not deserve any. If he did he surely would get it. These things, with others belong to intemperance. If we fall under any of these it is our own fault and no other person's. Are you owner of any of these habits? If you are, it will pay you to make a desperate effort to rid yourselves of them.

Claypool, Ind.

LOST TIME.

WILL GIFT.

I shall attempt to write you at least once in my life hoping that my sentiments—if found to be good—may find lodgment in some heart and bring forth fruit to the honor and glory of God. I have lived forty-five years in this world and have lived a dormant life as it were doing little or nothing for my Master, thus completely wasting my time. There are none of us but what could—if we would properly use the time allotted us—do a vast amount of good. Time is the most rigid and at the same time most elastic of all things. Time bears all creatures on at the same rate. All beings who live on the surface of the earth are living in the same day, same month and same year. Time and events happen alike to all. No one can hold back longer than the rest; no